

long be held in grateful remembrance by many.

One peculiar characteristic of this revival is the unusual number of heads of families; probably more than three fourths of those that have experienced religion are of this class. I should think more than one half are men—and men too of no ordinary standing. It is probable that not far from one hundred and sixty or seventy have by grace, through faith, been enabled to sing the song of redeeming grace. Seventy five have united with us since the meeting and twenty five before; making in all, since the year began, one hundred. Others will probably join soon. I am told about fifty have united with the Congregationalists and Baptists; and to the former a number more are propounded to be received.

Yours affectionately,
I WASHBURN.

From the Christian Watchman.

GENERAL CONFERENCE OF MAINE.

The General Conference [Congregational] of Maine assembled in Augusta on Tuesday the 21st ult. This Conference, in its object, corresponds very exactly to a Baptist State Convention. The Bangor Seminary, Peace, Temperance, Sabbath Schools, distribution of religious Tracts, Ministerial Education, Home Missions and Foreign Missions, were subjects whose claims were discussed before the Conference. We make the following extract from the Maine Branch of the American Education Society:

"The society which now holds its anniversary was organized in its present form in November 1818. For many years, though all were assisted of suitable qualifications that sought its assistance, its beneficiaries were very few. Within five years past the number has been much increased. The whole number assisted, since its organization, has been 150. Nearly 50 of these are now engaged in the blessed work of preaching the gospel, 17 of them are pastors of churches in this State, others in other parts of New-England, in New-York, in Ohio, two are employed in the instruction of youth, one is supposed to be a missionary among the heathen, and several are benevolents ready to labor where God in his Providence may call them.

During the last year 84 have been assisted, of whom 81 are still beneficiaries. Of these 27 are in the Theological Seminary at Bangor; 28 in Bowdoin and Waterville Colleges; 16 are preparing for College, and 9 are in the Classical School at Bangor, who do not expect to pursue a collegiate course. During the year 25 new applicants have been received; 10 in the first stage of their education; 7 in the second and 8 in the third. Our beneficiaries are of four different denominations; and though the number has been very considerably larger than in any preceding year, your Directors have not been subjected to the painful necessity of discontinuing their appropriations to any of them, either on account of misconduct, or for want of a respectable rank in point of scholarship."

Dr Cogswell, Secretary of the parent society, with others, addressed the meeting. In the course of his remarks Dr Cogswell gave the following statistical information concerning the operations of the parent society:

The American Education Society was formed nearly 21 years ago, and its results have been great and glorious. Its receipts the first year were \$5,714, the last \$63,227. The whole amount collected since its commencement, is \$575,144. A greater sum has been received the last five years than was received the fifteen preceding years.

The society has assisted in all 2495 young men in a course of preparation for the ministry. The number aided the first year was 7; the last 1040. Of these, 223 were in 17 Theological Seminaries—507 in 35 Colleges; and 310 in 107 academies and public schools.

Of those who have been aided, 800 have entered the ministry who still live and labor for Jesus Christ; 50 of them are foreign missionaries, and between 300 and 400 are home missionaries. Between 60 and 70 of them are settled in Massachusetts, and 10 are located in the city of Boston. A large number of them have their fields of labor in the State of Maine.

The sum refunded by the beneficiaries is \$18,443. During the last ten years they have earned by labor and school-keeping \$166,125; the last year \$33,502."

The American Education Society has under its patronage a considerable number of Baptist young men, several of whom are from the New-England States. That society is able and would doubtless be willing to educate every Baptist young man in the country. This it might do consistently with that provision in its constitution specifying young men of all evangelical denominations, as the subjects of its benefactions. This it might do, also, consistently with its interests as a Presbyterian or Congregational Education Society; the two denominations, to which these great divisions of the Society appropriately belong, that is to say, the interests of those two denominations would undoubtedly be better promoted by educating, upon the principles of the American Education Society, all the Baptist young men in the country, than by having their young men educated by organizations formed upon similar principles in the Baptist denomination. Now we have this question to propose to all whom it may concern—call it what you please, whether a question in finance, a question in political economy, or a question in ethics—Would the interests of the Baptist denomination be subserved by committing this work to the American Education Society?

The Northern Baptist Education Society expended the last year something more than \$10,000 in this service, about eight-tenths of which was paid to young men, for which they are obliged to refund when they are able. Would the interests of the denomination have been better subserved, had this amount been received from the treasury of the American Education Society, and our young men obligated to the same amount to the treasurer of that Society? This latter question differs from the main question certainly, but its proper solution may aid in a solution of the former.

To form a correct judgment on the subject, we must know the principles of the American Education Society. It should be put down also, as settled, that there are a great multitude of indigent young men whom Heaven has appointed to the ministry; that these men are determined on having an education. If no other means are provided, they certainly will go for patronage to the American Education Society; and in our opinion it were infinitely better for them to go there than to enter the ministry uneducated.

The amount that might be profitably expended on the education of our rising ministry annually, on the principles of the Northern Baptist Education Society, or the American Society, which are very similar to those of the former, except that the conditions of refunding in our own Society are a little more easy, is not less than \$50,000. Now the question returns, ought we to do this, or allow it to be done for us?

We cherish sentiments of the highest regard for the American Education Society. Having ourselves formerly received its patronage, it were an unpardonable ingratitude in us to do otherwise. Nor did we feel the requisition to refund, as we were able, to be unjust or unsuitable. As a Baptist, we have nothing to object against the American Education Society. Were we now, as we once were, and did not our patronage offer, we should certainly seek the patronage of that Society. The Society has, and ever will have, while conducted on those just and honorable principles which have hitherto characterized the doings of its Board and executive officers, our prayers and our best wishes for its success. We would however remark in conclusion, that we wish nothing which we have now said, to affect at all the question proposed.

On the last page of the present sheet may be found certain facts in relation to the gentlemen whose names head the following article.

From the N. Y. Evangelist.

ROBERTS AND KITCHELL COMPARED.

We do not know that it occurred to any of our readers to compare these two interesting characters, as they were presented in our columns last week. Perhaps the following points may be worthy of notice:

In Mr Roberts, we behold a pious and intelligent young minister, whose heart, in the remote valley of the Mississippi, has been touched by the contemplation of the wretched condition of the heathen in China, and contrasting it with our own happy situation under the influence of the gospel. He tells us the things that affected him. Here we are free to pursue our duty and happiness, with none to make us afraid. There the nod of one man makes every other one of those countless millions tremble; man trembling at the beck of his fellow worm!

"How can we bear," says Mr R. "to see woman enslaved?" Doubtless he felt, as every man should feel, who remembers that his mother was a woman, that it is not right for woman to be degraded to slavery. But the institutions of society in China crush and annihilate those principles of natural tenderness, which form so large a part of the happiness of this earth, and which is God's provision for uniting mankind in the social state. Those were the great points in the condition of China, that moved a young Christian far down the Mississippi river to consecrate his property and his life for their relief; despotic power, women enslaved, the natural relations and affections destroyed!

He knew that the laws of the land in China would forbid his labor, and that bonds and persecutions awaited him; but he did not regard as binding at all on the conscience, laws made to prevent the preaching of the gospel and the circulation of the scriptures. He is going, against the laws, to the jeopardy of his life, to carry the Bible to the heart of China. No matter how great a civil commotion this gospel may create, no matter how violently it may affect the political institutions of the country, he is going forward because it will destroy despotic power, and prevent woman from being enslaved, and restore the sacredness of the natural relations.

Now no Christian man, no humane man, objects to this, or thinks him wrong, or fanatical, or an incendiary, or going aside from his duty as a minister, for doing this. Every benevolent heart says, "Blessed man, go on, and the Lord be with thee, and protect thee from evil, and give thee complete success!" What success? Why, to change the institutions of that country by the power of holy truth.

Let us then suppose brother Roberts on the ground. He has crossed the ocean, duly accredited with the appropriate credentials as a minister of the gospel, and a good man. He has gone to China, he has mastered the language, he can converse, and write, and preach. He has furnished himself with store of books, and, the Lord favoring him, he has gone from village to village, preaching the gospel to "the poor," and "the common people heard him gladly;" and for a long time he escapes the observation of the jealous magistracy. But at length he comes to a village where dwells an individual who has in some way learned that this gospel, wherever it has been allowed to be freely and fully preached in other countries, has invariably shaken and overthrown the "institutions." It always destroys despotism, puts an end to the enslaving of women, and restores the natural relations. He circulates the sentiment among the people, and a "suspicion" is awakened, brother Roberts is denounced as an "incendiary," the public ears are closed against him, and in accordance with his divine Master's command, he goes to another place. But the vigilance of jealousy once

awakened in the minions of despotism, does not sleep. Letters follow him to the next province, he is denounced as "a suspected person," the populace are excited, the magistrates urging them on; a public meeting is called, a committee of the leading men appointed, and the credentials of the missionary plundered and detained, and the committee report that he gives no satisfactory account of himself. The next news we hear is, that [this beloved and amiable youth, whom we have so recently pressed to our heart, has been treated with every form of indignity and cruelty that the malice of "leading men" and the infatuation of the populace could employ, and warned that he must leave the country within ten days, "under the penalty of Lynch's law." How our sympathies kindle for brother Roberts, and our indignation burn against his persecutors. "Barbarians" every one would exclaim, "Barbarians, thus to ill treat one who comes among you from a strange land only to do you good."

We need not run the parallel in detail. In Georgia there is despotic power, women are enslaved, the natural relations broken up. The gospel, if freely and fully preached there, would soon break up these "institutions." Kitchell goes there as a minister with his credentials. The rest we know. Where then is the difference between the "barbarians" of China, and the "barbarians" of Georgia? It is here, that the latter have violated gospel light and civil liberty, the Chinese enjoy neither. The wretched savages of Java, tearing out the heart and sucking the blood of the beloved Christian travelers that fell into their power, present to angels a far less revolting spectacle than the proud colonels, and doctors, and esquires of Georgia, heaping outrages upon the unoffending head of the amiable Kitchell.

There is one other difference. It is not probable that Kitchell went to Georgia, with that distinct design of employing the gospel to change the "institutions" of the country, with which Roberts goes to China; for it does not appear that he had the deep perception of the evils of despotic power, female enslavement, and the destruction of the social relations, as they exist in America. The greater the cruelty of his persecutors,

Perhaps we may be allowed to remark, that it is a common thing for persons to overlook enormities near at hand, which make them shudder when heard of at a distance. And it may be that long habit has rendered even brother Roberts unconscious that the states of his birth and residence are constituted upon the very principle that appears to him so wrong as existing in remote China. We submit the inquiry, what will be the effect upon the people of China, when they learn that in the country he came from, the church sanctions and the very preachers practice, these very things, despotic power, enslaving women, and destroying social relations and sympathies?

From the friend of Man.
MR OLIVER JOHNSON, Cor. Sec. of Ad-
dison Co. A. S. Society.

My dear sir—You would have me suggest a few thoughts on "the peculiar responsibilities of ministers of the gospel in relation to slavery." Will you receive what I may have to say, in the form of a letter to an aged minister of the gospel, who, not very long ago, asserted in a sermon that to preach against slavery was no part of his duty?

Read and dear sir—With me you have long been an object of reverence and love. I can never forget with what profit and delight I listened to you many years ago, when you published the glad tidings of salvation. The impressions made upon my mind had, I am sure, a powerful and abiding effect upon my character. I reckon you among the benefactors, who have contributed to my usefulness, if I have been at all useful to my fellow men. May you never cease to feel the sustaining and consoling influence of those "gracious words" which used to "proceed from your lips."

It is with pain that I have lately heard that you refuse to preach on the subject of American Slavery, on the ground that it is no part of your duty, as a minister of the gospel. The love I bear you makes me confident that you will be patient with me, while I briefly hint at some of the things, which make me feel, that as a Christian minister I am under sacred bonds to dwell on the subject, which you exclude from your pulpit. If I am wrong will you increase my former obligation to you, under God, by putting me right?

In the instructions I offer to my fellow men, I do not separate the first from the second great commandment of the Lord. Such a separation a thousand hands in every age have tried to bring about. To the love of God they have added high pretensions. They have given him high titles and offered him long prayers. But they have confined their benevolent regard to a small portion of the human family. Their favorite circle they have had. And this was all the world to them. This has absorbed their sympathies, engrossed their hearts, monopolized their kindness. The rest of mankind, however situated, they have shut out from their benevolent regard. Thus it was with the Jews, whom our Saviour so often and so pointedly rebuked. They claimed to be warm with the love of God. They were not wanting in kindness to their neighbors, as they understood the word. It did not with them include any Samaritan. He was no better than a dog, and as a dog they treated him. Nor was he their neighbor whom they found in trouble. What could they make of him? Thieves had wounded and stripped him, and left him half dead, and they regarded it as no part of their duty, priests and Levites tho' they might be, to leave their religious labors to bind up his crushed and bleeding frame. And so "they passed by," as we are informed by one whose eye was on them, on the other side. Ah, my dear brother, these men were very zealous—full of missionary ardor—abounding in long prayers—prompt to pay whatever their religion exacted. What aided them? They passed by "judgment, mercy, and the love of God." I would not be like them. I would not separate the second from the first great precept. I dare not restrict, moreover, the meaning of the word neigh-

bor, to my friends, parish, country, color. The man who tosses up his nose at God's image, though covered with wounds, tho' held in chains, though crushed with burdens, I must pronounce the hater of his brother and the despiser of his Maker. And he who refuses to see and honor the image of God through the sable skin of his children, I am bound to declare has no fair claim to the Christian character.

I dare not sacrifice humanity to piety. How the thought of laying human sacrifices on the altar of religion makes us shudder. The thing has been often done. Men have been slain and burnt in professed obedience to the religious principle in human nature. Do we dream that such facts are peculiar to the history of pagans? We need not. What numbers of human victims have been offered in sacrifices to God! On what principle does persecution in all its forms proceed? There were while our Lord was visibly on the earth, religious teachers who dared to encourage children to sacrifice their parents in honor of the treasury of the Lord. But can he be pleased with the smoke of human blood poured out upon his altar. I dare not, as I would escape his frown, overlook under the pretence of piety, two millions of my own brethren and sisters held in chains at my feet. What, too much engaged in soul-saving, to plead for the widow, the fatherless, and him who has no helper? Leave my own brothers to pine neglected in iron bondage, that I may attend protracted meetings and promote benevolent institutions! So much concerned for the honor of God that I cannot come up to the help of suffering man! The Bible joins with nature in teaching us that God has reserved his hottest bolts for such hypocrisy. See the 50th Psalm. See the 5th of Isaiah. See the 7th of Jeremiah. See the 25th of Matthew. See—the whole of the Bible! No time or strength for the enslaved! This plea always comes from those who waste in comparatively frivolous pursuits, who can say how many hours and days? Time to defend the measures of some favorite preacher! Time to dwell on party politics! Time to read secular news! Time to study phrenology, even! Time for any thing and every thing, except only the suffering slave!

I dare not encourage my fellow men to expect salvation, while they "hide themselves from their own flesh, and with out-stretched lips scorn any whom the Bible commands them to honor. Salvation for those whose stillborn prejudices scorn to regard their brethren as "bone of their bone and flesh of their flesh" who despise them for their color or condition! Salvation for those who can see the marriage bonds trodden under foot—the shrinking flesh of woman, helpless in her innocence, cut with whips, and children sold by the pound! Salvation to those who take the side of the oppressor against the oppressed, and eagerly assert and hotly defend the sanctity and usefulness of institutions, which are constructed of broken hearts, and which are disfigured by more symbols of obscenity and stains of blood, than the temple of Juggernaut! Salvation for those who would sacrifice the church to state policy—and crucify Jesus Christ in his suffering members cut of regard to expediency—the tendencies of things—general consequences! If salvation be bestowed on these, from whom can it be withheld? Surely neither from Cain, or Caiaphas or Judas!

I dare not, as a Christian teacher, exclude the slaves from their share of the blessings which my commission binds me to offer to all my fellow men. I know it is unpopular, perhaps dangerous, to vindicate their rights, expose their cause, toil for their deliverance. But what then? May I refuse, and look over those who lie trodden in the mire at my feet, for the sake of saving China? "Compass sea and land for the sake of making a 'foreign' 'proselyte,' and leave heathen, made such in my own country, unpitied? Such a missionary spirit as this, my brother!—As this, did I say? Nay, a missionary spirit which stands by and sees human souls bid off at auction, and puts, without hesitation or remorse, the "price of blood" into the treasury of the Lord! This was a thing which the murderers of Jesus Christ could not persuade themselves to do! My brother, I must throw down my commission, or plead and pray for the slave.

I dare not, as an expositor of the Bible, pass in silence over the thousands of texts which expose and condemn the sin of oppression. "Let the oppressed go free." "And he that stealeth a man and sell him, or if he be found in his hand, he shall surely be put to death." "Remember them who are in bonds, as bound with them." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If I explain, shall I apply and enforce? or shall I say, too delicate a subject, brethren, I pray you have me excused!

You have my hints, my brother. Mere hints, you may regard them. Enough, however, to furnish you with ground to put me right, if I am in the wrong. Will you do so?

Yours in the gospel,
BERIAH GREEN.

Who can be neutral?—The aim of the temperance organization is to clear the world from intemperance. To accomplish this, individual example and effort are necessary—all have a part to perform. Who can profess to love his neighbor or his country, can stand back in such a cause on slight grounds? Who that professes to be a follower of the Lord Jesus, who while on earth went around doing good, dare throw his influence into the opposite scale? If he does not like our way of carrying on the work, let him strike out some new and better way, and let not his life pass without having had any thing to do in this great enterprise.—Temp in Intelligencer

From the New-England Spectator.

BROTHERLY LOVE. "I hope to reform you," said a brewer to his neighbor of the still. "I think you will," was the reply, "for you are the best example I ever had before my eyes." "I am example! I make men flippant and dizzy, it is true, but I hate a drunkard and those that make them; and any man that makes as many as you do, ought to be fined and imprisoned by law." "Hold," said the distiller, "we are friends, and a house divided against itself cannot stand. You don't see how it is in this matter, it is you that cut them out, and I that make them."

THE TELEGRAPH.

JULY 14.

LICENTIOUS BOOKS AND PICTURES. It ought to be known that the community, especially our great cities, are inundated with a flood of books and pictures vile enough to make even licentiousness blush to look at them. One would think the devil had turned editor, and converted hell itself into a printing office. Those who have never seen them, can form no conception of their lust-exciting character.

But why mention and expose the fact? Besides the vendors of these books and pictures, of which there is an endless variety, are scattering them in every village and township throughout the country;—and we feel bound in the sight of God, as faithful watchmen, to shout danger! to put the community on their guard, and to excite their holy indignation, not against us for investigating the matter and telling them their danger, but against these abominations of the infernal world. We say then that the sword is come upon the land, and it is drinking up the blood of souls—and the greatest slaughter and desolation is among the beloved YOUTH of our land; and we therefore blow the trumpet, and blow it loudly, and cause it more over to give a distinct and certain sound.

In regard to these books and pictures, the iniquity and art of man have been exhausted in devising the most lust-exciting representations and illustrations of pleasure that it is possible to invent; and pleasure too that it is impossible to purchase, except by the frequent transgression of God's laws, and by the most direful consequences to both body and soul.

To fathers and mothers we say, search the drawers and trunks of your children. Beware of the corrupt pictures who rise your abodes. Beware of dashing dandy youth. Beware of rent and fancy goods stores.—Journal of Reform.

The foregoing language is strong, yet in its statement of facts it is entirely correct. If the enemies of wholesome society—the enemies of human kind—the enemies of God and all righteousness had made it their highest aim to corrupt and destroy the youth, the rising generation of this republic, it is difficult to conceive of a more effectual device that they could have hit upon than the manufacture and circulation of such licentious books and pictures as are flooding the land. These parents and guardians who cry, hush—let the matter alone—it is a delicate subject that must not be talked about, have no idea of the amount and kind of knowledge and the medium through which it is obtained, now in the possession of youth in general. Thousands and tens of thousands of dollars of capital in our large cities are invested in the vile business of manufacturing these pernicious prints which are wholesale in the cities and retail throughout the country.

This is not declamation without knowledge. And yet these who have had no opportunity to know the facts must be dealt with in patience if they manifest some incredulity. Our own testimony is this: That after being told all that our most credulous could receive, when our eyes came to see, we were forced to exclaim: "The half had not been told!"

In December 1853, being at the house of Mr McDowell in the city of New-York, he undertook to describe to us some of these obscene pictures that are exposed for sale in open day in that polluted city;—and to confirm his statements took us into a room aside and exhibited a variety of them until we besought him to stop and make no further exhibition—it was too revolting a sight. The following day being in conversation on the subject with the then editor of the American Advocate of Peace, he informed us that a depository of these articles was kept at a certain No. in Broadway, where they might be obtained by prudent management. Accordingly we repaired thither a little past noon. A red flag waved over the door, and some rather glaring pictures hung in the windows. Summoning all the fortitude and composure that were at command, we entered the door, as near as possible, as we would have entered the door of any other bookstore or shop with a view to purchase, and approaching the counter which was covered with files of pictures, the price of this that and the other was inquired and two or three were purchased. By this time, as we had been very closely eyed from the beginning, our nerves probably betrayed the fact that we were not at home

One who had stood back now approached, and, hauling away the one with whom we had been trading whispered in his ear. On our inquiring the price of the fourth, which must have cost less than one other already purchased, more was demanded for it than we had given for the other three! which we interpreted to mean as much as if he had said: "Sir, judging from your appearance, we rather sell our pictures to others." This sudden and enormous advance in the price was accompanied with some short words and we took respectful leave. The pictures purchased are within arms' length while we are writing this article, although we have not seen them, according to the best of our recollection, in two years. They can be seen by those, and those only, who manifest a disposition to ascertain facts with a view to the right use of them. Now mark! Within a few weeks, we have accidentally seen pictures of the same character, though less glaring, in this village, the property of young men understood to be violently opposed to the Moral Reform enterprise—indeed the father of one of them in a late personal conversation with us on the subject, pleaded the necessity of infamous house keeping in the cities as a safeguard to chastity! No doubt it is very harmless and proper for hisson to keep these lust-exciting pictures for his own private purposes; but to expose the fact and reluke the contact is high treason against decency! There is an affected, morbid modesty—a false delicacy that has been humored, catered and crouched to quite too long. It is advocated by many of the ignorant innocent—but by more of the hypocritical licentious.

We cannot close this article without assuring the young men alluded to—if perchance it should fall under their notice—that we respect their talents, seek their good, love their souls, and crave their influence in purifying and building up society; otherwise nothing could have induced what has here been said. Let them call on us at any convenient time and they shall have full proof, if they need more than is now in their possession, that we are not their enemies although we tell them the truth. It is yet in season for them to trim their sails to the wind of truth and they shall get clear of the vortex that is already drawing their floating bark downward; but they must be about the work speedily; there is no time to be lost.

Parents, are you flattering yourselves that your children are safe, because you think they are ignorant of the paths to ruin, and do you hope to restrain them by letting the matter alone? Examine, and you will find yourselves to have been trusting in sad illusion. Inquire, and you will be startled at the amount of infamous knowledge that has already reached your children through infamous channels. Do you ask what shall be done? Warn them of the consequences of associating with the vile. Show them the certain ruin that lies in the paths of her whose ways lead down to death, and whose steps take hold on hell.

Ministers of the Gospel of Purity, how long will you forget or neglect to pray and preach against this damning sin that is flowing in upon our country with an overwhelming tide? To you parents and children are looking, and have a right to look, for instruction. We put the question, whether on this point you have declared the whole counsel of God.

THE AMERICAN AND FOREIGN BIBLE SOCIETY. Some of the Baptist papers say that we mistake the state of feeling in their denomination—that they are pretty much unanimous in favor of a Bible Society of their own existing circumstances. We are sorry for it. Those papers know more than we do about it.—Vermont Chronicle.

Characteristic mysticism. Whether are the editors of the Chronicle "sorry" that they "mistake the state of feeling" in the Baptist denomination, or "that they [the Baptists] are pretty much unanimous in favor of a Bible Society of their own?"

After laboring, at considerable extent, to explain their former disgusting paragraphs, by way of throwing dust in the eyes of their readers, they close as follows:

"However, it is no matter of vital moment; and we were unfortunate in expressing ourselves in such a way as to give needless offence."

On this paragraph as on all others we wish to place the most favorable construction. If they mean that their former language was their misfortune only, and not their fault, why be it so, and they must have credit accordingly. If they mean more, they must say so and remove the obscurity.